

BIBLE SOCIETY RECORD



"....MINERS FIND GOLD"

(See page 163)



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Coal Miners Find Gold

By Willard Price

The author of this interesting story is engaged in visiting a number of home mission fields in the United States to gather information about certain types of religious effort. We are pleased to present in narrative form his engaging account of colportage work supervised by the Atlantic Agency.

"I WENT half a mile deep to find the Bible," said a fire boss in the valley of coal dust which connects Scranton and Wilkes-Barre, Pennsylvania.

"The Bibleman had given a buddy of mine a copy of the New Testament. My friend was a joker, and next day, in the mine, after he had drilled the hole for a blast and put in the explosive, he tamped it down by plugging the hole with the New Testament. Then he lit the fuse, gave warning, and made for a 'cross-cut,' the passage from one chamber to another, and the only safe place when a blast goes off.

"I took a chance and pulled out the book while the fuse was burning, then ran. It wasn't because I had any reverence for the Bible. But, I had never read it and was curious to know what it was all about.

"Well—that was eight years ago, and I've never quit reading it since. It has changed everything for me—my way of looking at things—my home—my job.

"I was just a run-of-the-mine coal-grubber. No ambition. The Bible made me take an interest. I began to put what it said into my work. I was pushed ahead. One day, the big chief sent for me—said he liked my work and noticed I put in my off time reading the Bible—so he had decided I could be trusted as fire boss."

"What do you do as fire boss?" I asked.

"Why—before the men come down, I have to test every chamber, heading, and gangway, for gas, to make sure that everything is safe for the men. It's made it so that the men look to me for other things besides safety, and I have a chance to pass on to them some of the teachings in the Book. In fact, we have a little informal Bible Class organized now—half a mile underground."

The light of the gospel has penetrated many a dark corridor in the coal mines of West Virginia, Pennsylvania, and Kentucky through the ministrations of the American Bible Society. Regular and volunteer representatives, who place the Book in the hands of the human moles who have given up their natural right to sunshine and fresh air, in order that their families



LIGHT TO WORK BY AND LIGHT TO LIVE BY

might be clothed and fed, have many stories to tell of the significance of the Bible to the miner.

There was a giant Lithuanian, bold and foolhardy, who was always the ringleader of the men in wild exploits after the pay-day check had been received. One day he was too casual in handling a blast, and lost the sight of both eyes. Courageous always, he made light of his misfortune as he was guided to the lift.

"Well, what's the difference?" he said. "There's never been anything worth looking at down here anyhow. Mighty little view! So I won't miss much!"

For months he refused to realize fully what

had happened to him. Gradually a greater darkness descended upon him—the darkness of despondency. His enforced idleness was harder than toil. His old friends came less often to see him. He no longer joked about his hard luck. He grew morose. One day his wife barely saved him from taking his own life.

She went to the preacher for advice. He turned to the Bible Society. The injured miner was given another lease on life through the study of Braille and the reading of the Bible in raised type. He read it faithfully, and it opened a new world to him.

"I can see more now," he said, "than I ever could when I had two good eyes."

Those who distribute the Bible are sometimes bantered for their faith in the peculiar merit of this book. One woman, unofficial ambassador of the Word, had given many hundreds of Scriptures to miners and their families. Some could not imagine why she spent her time thus, unless she was "just a bit queer." Beneath mining towns are the catacombs of coal, the corridors sometimes running so dangerously near the surface, that cave-ins occur, houses are twisted akimbo, gas mains are snapped, and fire breaks out. During such

a fire and the panic that resulted, the only calm person was the "queer" woman of the Book, who rescued two children from the flames at risk of her own life, and made of her home a temporary hospital for the care of the injured. Thereafter the mining community blessed her queerness, seeing in it a Christlike desire to help others, no matter at what cost to herself.

The first workmen in these mines were Welsh and English. They brought with them across the seas their own Bibles and hymnals, even their own pastors, and established an active religious life in the new land. One veteran of the early days, a pious Welshman, who had come to America with the double purpose of preaching and mining, rose to the position of superintendent, but finally was laid off because of old age. He could no longer mine, but he could still preach. And he did. But he found, as time went on, that few of the new men understood him. Neither Welsh nor English was the language of these men. They

knew enough English to get brief mine orders, but not enough to understand a sermon. They spoke twenty-five different languages—all of them unknown to the old Welsh miner-preacher.

How could he speak to all of them in their own tongues?

His problem was solved when he found that the Scriptures are published by the American Bible Society in all these and many other languages. Then he, like the apostles, "began to speak with other tongues," as the Spirit gave him utterance; for, through the printed Word, he was able to minister to each man in his own language.

The Bible is rarely packed in the belongings of the southern European when he starts for the coal fields of America. "In later years," says Dr. David Jones, in charge of the Bible depot in Scranton, "the elements which enter into the increasing population call for special educational, moral, and religious training. In truth, the district has become a mission field."

Present widespread unemployment, disappointment, despair, make the Bible more necessary than ever. Many are the testimonies of the comfort it affords.

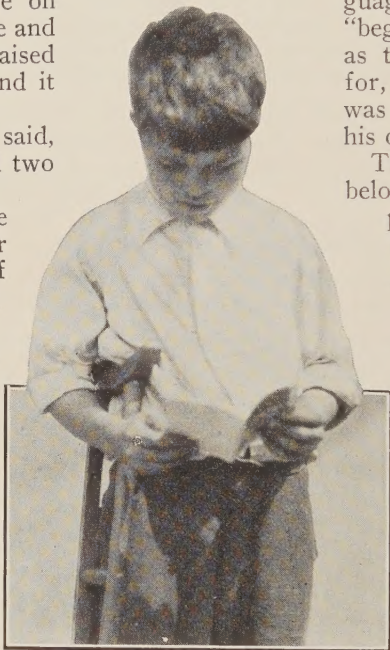
"The Bible is about the only thing that can be depended upon nowadays," said one unemployed miner. "It reminds me of one of these new cone-cleaning plants. The principle of a cone-cleaning outfit is that pure coal floats, while all the rest sinks. That's the way with the Bible. It stays up, and holds us up, while everything else fails."

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Cobblers as well as Miners

MISS WEBB, of the American Mission in Beirut, Syria, sends this message:

Yesterday, a lay representative from one of the village churches was telling me something of his daily life and work. He mends old shoes for a living, is poor, and has nothing of higher education. But he knows his Bible, and has a verse ready for the need of everyone with whom he talks. When he told of hastily eating simply a piece of bread and a few olives after his day's work, and starting out with a companion for evangelistic work of Scripture distribution, his zeal put me to shame. He *expects* God to work through his Word, and is not disappointed. What a joy it is to meet such men!



"AND HE HAD IN HIS HAND A
LITTLE BOOK OPEN"

A Notable Conference of Three Bible Societies

By Eric M. North

“UNIQUE in the annals of the three Societies and rich in significance for their future history.” So Secretary Wilkinson, of the British and Foreign Bible Society, characterized the results of the conference of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland held in London at the end of July. From time to time, in the past, conferences of two Societies have been held; but here, for the first time, representatives of these

twenty-eight years of the B. F. B. S., the one hundred and sixteen years of the A. B. S., the seventy-one years of the N. B. S. S. What marvels of the spreading of his Word God has wrought through these three Societies! But, with profound gratitude for what the Societies had been enabled under God to do, the attention of their delegates was fully centered upon immediate issues and the desire to find His way for the future.

Two factors in the world situation soon



	Mr. McKelvie	Mr. Annand	Mr. Patten	Mr. Haig	Rev. Mr. Bass
Mr. Mackenzie	Mr. Gow	Rev. Mr. Smith	Mr. Downes		
Rev. Mr. Duncan	Mr. Flint		Mr. Athanassian		
Mr. Norman Sloan	Mr. Steel		Mr. Cowan		
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Secy. Wilkinson		Secy. Temple			
Sir Alex. Glegg		Secy. Sheppard			
Secy. Boyd		Mr. Chance			
Mr. Burke		Dr. Kilgour			
Secy. North		Secy. Bell			
		Treas. Darlington		Secy. Lacy	

three world-encircling Societies met together to discuss their common relationships and to seek God's will for their world-wide work.

The Societies met as guests of the British and Foreign Bible Society in the historic Bible House in Queen Victoria Street, about them in the committee room the portraits of notable leaders—William Tyndale, Lord Teignmouth, the Earl of Shaftesbury, and others. One might easily become absorbed in a review of the achievements of the one hundred and

stood out in the discussions. The first was, that the growth of the work of the three Societies, accompanying the expansion of the missionary enterprise in the last generation, had for some time reached the point where new measures were needed to correlate the work of the three Societies in countries where two or all three of them were at work together. The second was, that the rise of the new native churches and new native leadership in several countries had reached the point where the joy

and the responsibility of supplying the Scriptures to their own people and of sharing in the world-wide work ought now to be laid more fully upon them. The plans of the B. F. B. S. for its enlarged work in India already point in that direction. The discussions of the Conference in this respect centered chiefly about China, where all three Societies have very large interests. Here the Conference not only invited the Societies to consider modifications of their operations in view of the growth of native churches with indigenous leadership, and the rise of national spirit, but specifically recommended to the Societies a common advisory council in Shanghai composed largely of Chinese members. This council, if the recommendations are adopted, is to advise the Societies on the prevention of overlapping and the formation of local and provincial auxiliaries, and specifically to prepare the way for a China Bible Society. It is recognized that such a Society in China and in many other fields will, for long years, be insufficient for the whole work that so great a country requires, and that the western societies, working in and through the national Society, will have large contributions to make.

Other matters dealt with by the Conference included (1) the reaffirmation of the principle, common to the three Societies, of the sale of the Scriptures at prices within the reach of the people rather than wasteful and ineffective processes of large free distribution; (2) cooperation in publication, with a view to economy and the elimination of competing styles; and (3) the profound problem of encouraging the effective use of the Scriptures circulated by the Societies.

The conference of the three Societies was followed by several days of conference between the staffs of the B. F. B. S. and the A. B. S. on many matters which the preceding conferences had dealt with only in principle or had been unable to reach. Here, in the same atmosphere of earnest seeking of God's will, lines of future cooperation were laid touching many phases of translation, publication, and distribution in many countries. In due course the recommendations of the staff conference will come to the Boards of the two Societies for consideration.

It is no small thing for three great Societies, each with long history, each with cherished principles and methods of work, to come together in common counsel. It is a very great thing those who participated should feel—in the words of the opening prayer of Secretary Knight of the N. B. S.—that Christ had entered the conference room before them, and

that they should bear witness that, by the gracious influence of his Spirit, anxieties concerning the success of the conferences were proved unfounded, achievements were recorded far beyond the hopes of any of the participants, and bonds of spiritual fellowship in a great common task for His kingdom had been profoundly deepened.

Delegates at the London Conferences

AT the Bible Society conference just described the American Bible Society was represented by Mr. Daniel Burke, a member both of the Board of Managers and its Foreign Agencies Committee, Secretary North, Treasurer Darlington, and Agency Secretaries Boyd of Vienna, Lacy of Shanghai, and Bell of Cairo. The British and Foreign Bible Society was represented by Sir Alexander Glegg, the chairman of their committee, who presided most graciously and helpfully over the conference; by Mr. James Steel, their honorary treasurer, and Mr. W. H. Poate, Mr. C. A. Flint, and Mr. F. H. Chance, members of their governing committee; Secretaries Wilkinson and Temple, Editorial Superintendent Kilgour, and Secretary G. W. Sheppard, of the China Agency. Five members of the committee of the National Bible Society of Scotland came down with Secretary G. A. Frank Knight from Scotland for the conference: Mr. D. Norman Sloan, their chairman; the Rev. J. M. B. Duncan, Mr. Alexander MacKelvie, Mr. Leonard Gow, and Mr. K. Mackenzie. In addition to the Secretaries of the A. B. S. and the B. F. B. S. already mentioned, the staff conference included from the B. F. B. S. the Rev. E. W. Smith, literary superintendent; the Rev. W. H. Bass, home superintendent; Mr. George Cowan, publishing superintendent; Mr. G. W. Downes, accountant; Mr. J. W. Wiles, secretary for southern Europe, and Mr. Athanassian, assistant secretary of the Egyptian agency.

"How to Use the Bible" Still Popular

ONE day's mail brought the following requests:

Will you kindly send me a copy of "How to Use the Bible." My son saw a copy in a friend's Bible and expressed his wish for one. Thought it nice to have a copy and frame to hang in his room.

Please send me about twenty copies of leaflet "How to Use the Bible." I wish to give them to the graduating classes of the junior department of the Sunday school to put in their Bibles.

Please send me twenty-five copies of the leaflet "How to Use the Bible." I have used a copy of this for about ten years and want some to hand to some friends.

Progressive Methods in the Philippines

By the Rev. E. K. Higdon, Acting Secretary, Philippines Agency

A HUNDRED men and women sat in an outdoor theater under a myriad of tropical stars. The time for evening worship at a rural life institute fast approached, and the delegates—pastors, deaconesses, missionaries—and their student friends of the state College of Agriculture had gathered early for a “surprise” program. They talked quietly; they drank in the beauty of tropical sky, tropical foliage, a feathery bamboo etched against a fleecy cloud, the natural theater in this wonderful setting; they bowed in meditation, further preparing their minds for worship. A distant church bell rang. All became silent. Then, from somewhere back of the foliage at the rear of the stage, the first notes of a pipe organ sounded forth.

The delegates were surprised, delighted. How had such fine music come to that

the grace of art; for nobility of character, for the loveliness of friendship, and for the fragrance of souls nourished in thy peace.

Again the music.

We praise thee, O Lord.....

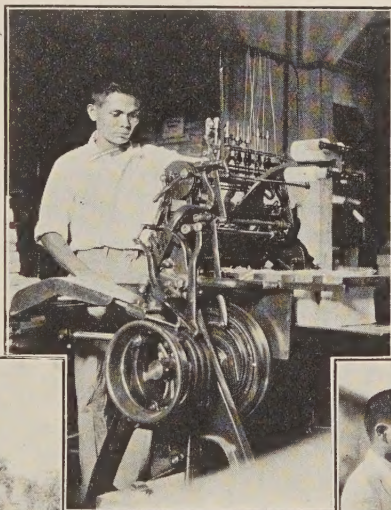
May all our living speak thy praise, by faithful work and wholesome play, by daily kindness, by truthfulness of life and thought, by secret living in thy sight and outward service for the good of man.

Then the whole choir:

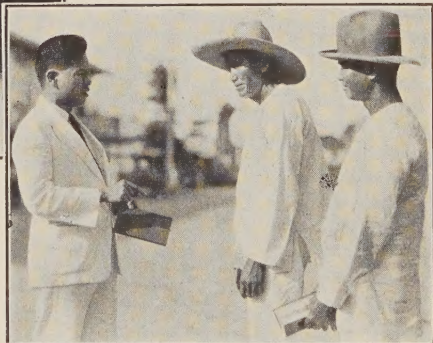
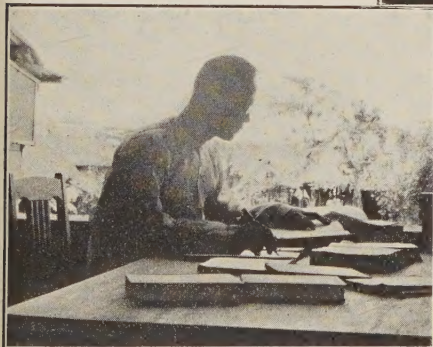
Praise the Lord, O my soul.
Amen, Amen.

A third time the well-known voice was heard reading, “The heavens declare the glory of God and the firmament showeth his handiwork.”

Then the hymn “Holy Ghost with light divine” sounded out over the air, sung by a large chorus, the



TRANSLATION, PUBLICATION, AND DISTRIBUTION OF THE SCRIPTURES ALL OCCUR IN THE PHILIPPINE ISLANDS



remote outdoor place? The organ ceased. A well-known voice from a hidden source gave a call to worship. A choir sang “Spirit of God, descend upon my heart.” Again, the familiar voice announced that one of America’s great preachers would lead the group in a “Litany of Praise.” Instantly all heads were bowed.

Spirit of God, fountain of beauty and goodness, from whom eternally stream all things excellent in man and nature, open our eyes to see thy wonder-working in the world and to rejoice in thee. For the constancy and beauty of thy creation, for the breath of wind and scent of flowers, the racing clouds, the glory of the trees, for the procession of thy days and nights, the rhythm of thy seasons and the wonder of thy stars.

Then a soloist.

We praise thee, O Lord. We praise thee, O Lord. For all beauty in human thought and deed; for poet’s song and prophet’s word, the gift of music and

voice led in prayer, another organ number was given, and the benediction.

The program lasted under twenty-five minutes. “Some of them kept their heads bowed nearly all the time,” a missionary remarked. “That was a most impressive worship period,” declared a Filipino pastor, a bachelor of divinity, who has attended some of the best churches in America.

It was not an international broadcast; it was not even KZRM, Manila, on the air. The audience soon learned that the program came by courtesy of the American Bible Society through the agency of its Bible coach. The Rev. G. B. Cameron, our former Secretary, had equipped the coach with a loud speaker, for both Victrola and microphone connections. This program had been broadcast by switching back and forth from recordings to microphone. A motor, in-

stalled in the coach, drives the mechanism in villages and country places where electricity is not available.

When the leaders of the conference learned this, the Society was swamped with invitations for outdoor meetings. Here, in the islands, where the tropical moon often shines so brilliantly that no artificial light is needed even for reading, there is about as much preaching under the open sky as there is inside buildings. A concert of sacred music, vocal and instrumental, attracts the people. They crowd around the coach to see what makes the thing go. Then they soon find out that this coach is a bookstore, as well as an enormous music-box. For the sides are lifted and shelf upon shelf filled with Bibles comes into view. That gives the coach colporteur his opportunity. Long after the meeting has closed, groups of men and women linger about the automobile to hear extracts read from the Bible and to purchase copies for themselves.

But, whether or not a meeting is going on, the microphone attracts the élite of the town. An ex-mayor wants to say a few words. He does not forget to mention that he has just bought a New Testament and thinks it a fine book for anyone to read. The leading soprano of the community cannot pass by this opportunity of being heard all over the barrio. Her voice attracts many who would not come near a Bible salesman under ordinary circumstances. So the Scriptures are distributed, entertainment is furnished, instruction is given, worship is stimulated, and people are drawn together in wholesome social fashion in remote communities, where the voice of the radio has never been heard, and the best an occasional "talking machine" does is a screeching record or two of ancient jazz.

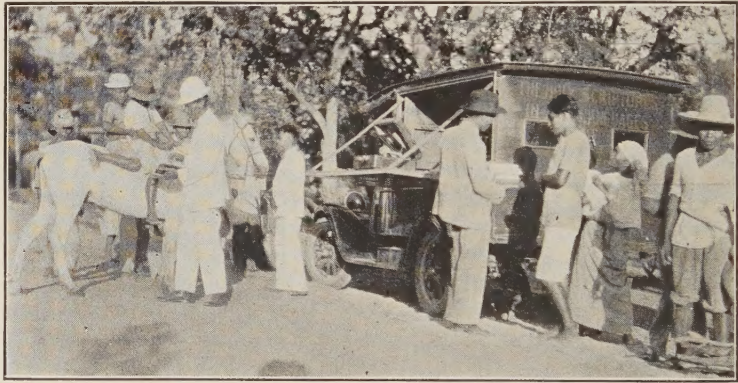
Until Governor-General Roosevelt's dream comes true and every schoolhouse has a radio receiving set to educate and entertain the rural people, this Bible coach is doing it on a small scale.

Salesmanship Institutes

A series of salesmanship institutes to train pastors, deaconesses, and laymen in Bible sales methods was begun this year. The first one, held in Legaspi, Albay, in the field of the United Evangelical Church, lasted five days, three hours daily. Thirty-five persons attended the lectures and discussion periods, and ten took more intensive training. Courses are being planned for other localities.

The opportunity for Scripture sales created by "hard times" was emphasized, people now standing in special need of the courage and comfort to be found in the Bible. It was pointed out that, though money may be scarce, farm products are plentiful, and a preacher or colporteur, finding it difficult to carry both a supply of Scriptures and a collection of eggs and chickens, could hire a carrier glad to earn 5¢ a day.

The Philippines, predominantly Roman Catholic, trained in the Spanish tradition and in the past denied the Bible, still look upon it as a dangerous book. It was noted that some of the Roman Catholic orders have made the New Testament available in limited editions in one or more dialects. But prejudice, one of the most difficult barriers in a salesman's way, must be overcome. Therefore, a religious argument should not be started. The Bible distributor



"THEY SOON FIND THAT THIS COACH IS A BOOKSTORE"

should trust the power of the Book. Given the chance with a man, it will get results. Skill in approaching a prospective customer is essential. The wise colporteur will learn in advance all he can about the interests of the prospective customer, and carefully select Scripture passages that would have special appeal to such interests. Then he lets the Book speak for itself—and do the most of the speaking. He does not arouse prejudice by announcing that he is selling Bibles. He lets his customer learn the name of the Book after he has become interested in its contents.

The Legaspi institute brought out mistakes in methods and set about to correct them. The delegates were encouraged to list passages of special interest to farmers, to lawyers, to teachers, to doctors, to nurses, to candidates for office, to government officials, and to contractors. Scriptures appropriate for use following a typhoon, an election, a birth, a death, a feast day, a community picnic, or an occurrence disgracing a city or a nation were also selected.

To the reason given by so many for refusing

to buy Bibles—"I cannot read"—the group agreed that an easy, rapid, method of teaching illiterates to read would not only be the best response, but would at once establish friendly relations and increase Bible sales. Therefore, the Acting Agency Secretary, who had learned the "Laubach method," a simplified system by which more than 40,000 had been taught to read in the last two years, demonstrated it to

the institute. Dr. Laubach, by repeated experiments, has proved that an adult who cannot read a word can be taught to read his dialect in one lesson of not more than an hour.

Thus the institute helped those in attendance to learn how to approach customers, arouse their interest, answer their questions and objections, make a sale, and win friendship, sale or no sale.

Drawing Comparisons

By the Rev. G. Bruce Cameron, Secretary, Central Agency

Mr. Cameron, just before assuming charge as Secretary of the Central Agency, spent several weeks in visiting friends of the Society living in the Middle West. His impressions of the religious life in America, after more than a decade in the Philippines, will be read with interest. This article appropriately follows Mr. Higdon's description of the progressive methods inaugurated by Mr. Cameron in the Philippine Islands.

MANY religious people imagine that the foreign field is not only romantic in its setting, but that it has a deeper appeal in its need. This is partly true; but it is not as true as is sometimes imagined.

My work, for the past eleven years, has been in the Philippine Islands, supplying and circulating Bibles in that country. It is a tropical country, and it is warm all of the time. Being tropical, its people live close to nature—too close. One sees poverty and even destitution in many places, but there are prosperity and luxurious living as well. We have the two extremes in the Philippines, with a goodly mixture in between. However, the economic level of the country is low, and people are forced to live in circumstances that are often appalling to a foreigner.

Spiritually, we find much the same condition. There is destitution and there is a fulness of the spirit, with a goodly mixture in between. Only, there is much more destitution than there is fulness, and the destitution is accompanied by ignorance and superstition—a superstition that feeds on fear.

There are communities where the Bible is well known. One could find a Bible in almost every home in those communities. There are also districts where the Bible has never even been heard of, with a wall of dogma built around impoverishment.

Our work in the islands was, first, to foster the spirit of worship from the Scriptures in the homes which already know them, and to bring other communities into line with these more spiritual ones, by bringing them the Bible. But, above all, it has been to break down the walls of superstition from around these homes and communities, in order to bring to them the Bread of Life.

My work during August took me through a number of states in the United States, and especially through the state of Ohio. The work was not especially romantic. I covered some four thousand miles in an automobile in that period, and I was often tired and worn out at the end of the day. My visits to the Society's friends were often discouraging, because they were unable to assist us in what is their emergency as well as ours. The traveling itself did not have much romance in it. It was often dreary and dusty, and frequently a matter of driving through thick traffic, to stop in a lonely room in a hotel at night. I was a stranger wherever I went, without the opportunity of making many friends or acquaintances.

The condition of the people whom I came in contact with, or observed, ranged all the way from prosperity to poverty. I, perhaps, did not find destitution, because I was not looking for it; but undoubtedly it is everywhere. I came upon many homes that had been hit hard by present conditions, some of which had been accustomed to a much higher standard of living; others that had not dropped so far, because they were nearer the earth. Other homes that I visited or observed had stepped out of the luxury class into that of necessities. These were not complaining, but accepting. Other homes had all the air of prosperity without diminution.

Nothing like a survey was undertaken to determine how many of these homes possessed Bibles or were filled with the spirit. Of course, the homes where I called were spiritual, almost without exception; but I observed that many homes were not, and, in conversation with others in various towns, I concluded that there are multitudes of people in Ohio without a Bible in their home. There is perhaps a lesser

multitude who have no knowledge whatever of the Bible.

Comparisons are odious, we are told; but I wonder if they are not often helpful. It is true that there is a dire need for Scripture distribution in the mission fields, and that a tremendous effort has to be put forth to bring the Scriptures to the people in these fields. Translation, education, and the breaking down of barriers have to be undertaken, in order to accomplish this purpose. Yet, I am of the opinion when we consider populations, as between

certain smaller tropical countries and the United States, that we will find just as great a need at home. I am not putting forth any argument to curtail missionary efforts. I think it is about only one-tenth of what it should be. I merely desire to point out that we are neglecting the opportunities that surround us. From the freshness of my experience of this last month, in a land that is almost new to me, I would say that our utmost efforts in Scripture distribution are not sufficient to take care of the urgent need that exists right around us.

The New Bible House in Rio Is Visited

By the Rev. H. C. Tucker, D.D., Secretary, Brazil Agency

The official program of the eleventh World Sunday-school Convention in session, July 25-31, in Rio de Janeiro included a visit to the new Bible House now rapidly nearing completion. Dr. Tucker has sent the following account of the occasion.

THE afternoon was bright; punctually at the hour indicated on the program, 3:30, Sunday afternoon, a large number of delegates left the Palace Hotel near the convention hall, three city blocks from the Bible House, and in a few minutes were in the building. After a short prayer and thanksgiving, the Agency Secretary spoke a few words of welcome and explanation concerning the history, develop-

ment, and plans of the enterprise. Mr. McCormack, Dwight P. Robinson and Co.'s representative and director of the work, and three of his associates on the job were introduced to the party, who were then shown over the building.



SUNDAY-SCHOOL LEADERS MAKE AN INSPECTION TOUR

Front row, left to right: Dr. Benjamin H. Hunnicutt, executive secretary of the local convention committee and temporary assistant to Dr. Tucker; Dr. Frank Longford, of Toronto, Canada; Rev. Sabrow Yasumura, of Japan; Dr. Minot C. Morgan, of the Board of Managers of the American Bible Society; Dr. Robert M. Hopkins, general secretary of the World Sunday-school Association and member of the Board of Managers of the American Bible Society; Rev. Paul Penzotti, Secretary of the La Plata Agency; Mr. Theron Gibson, of the Upper Canada Bible Society; Dr. Tucker; Rev. Alexander Telford, agency secretary for Brazil of the British and Foreign Bible Society; President Daniel Marsh, of Boston University.

ment, and plans of the enterprise. Mr. McCormack, Dwight P. Robinson and Co.'s representative and director of the work, and three of his associates on the job were introduced to the party, who were then shown over the building.

The accompanying picture, taken as a num-

"I bring here today the cordial congratulations of the British and Foreign Bible Society to its slightly younger sister, the American Bible Society, on this auspicious occasion in which everything around us points to the rapid conclusion, inauguration, and dedication of this great building to the sublime cause it is in-

tended to serve—the greater circulation of the Word of God in Brazil.

"I congratulate particularly my friend and colleague, Dr. Tucker, on a wonderful achievement. Dr. Tucker deserves this building from the great Bible Society in New York, which he has so worthily represented and served during nearly five decades. Our veteran lost his heart to the Bible cause nearly fifty years ago; but, as we look round this building, and then look at Dr. Tucker, in this hour of the triumph of realization, I am sure there is no danger of our thinking that he has lost his head.

"This building is a concrete example of what love and prayer, joined to industry, can accomplish. And yet one feels that this house of God, magnificent though it certainly is, is insignificant in comparison to that building not made with hands which, as the result of Bible circulation by Dr. Tucker and his devoted helpers, is being erected today in Brazil—the building which is salvation and which is character.

"May God's rich blessing be with the American Bible Society, with Dr. Tucker, and upon this house. The greatest blessing which one can wish for a Bible House is surely that through its doors, outward toward needy hu-

manity, may pass in ever-increasing volume the printed Word of God that shall be delivered by the loving ministry of pastors, missionaries,



JOINT SCRIPTURE EXHIBIT OF THE AMERICAN BIBLE SOCIETY AND THE BRITISH AND FOREIGN BIBLE SOCIETY AT THE WORLD SUNDAY-SCHOOL CONVENTION.

The architect's drawing of the new Bible House appears in the upper right hand corner.

evangelists, colporteurs and others, into the hands of hundreds of thousands of appreciative readers."

Remarkable Results of Bible Reading in Bolivia

By Leslie M. Shedd, The Bolivian Indian Mission

TO the ever-increasing number of miracles wrought by the Word of God I take great pleasure in adding another.

Don Eufrasio Pardo

Early in the year 1930, a Quechua farmer, Eufrasio Pardo, living twenty-five miles from our mission station, Aiquile, came seeking medicines for family needs. After selling him a few simple remedies, we brought a copy of the Quechua-Spanish New Testament, read to him some passages, and explained something of the content of the book. Finding that he could read a little, we urged him to buy; but he seemed very reluctant to yield to our persuasion. However, after the price was reduced to a fraction of its real value, he finally carried the precious treasure away with him.

Months passed, and we did not see Don Eufrasio. Then, about Christmas time of that same year, we were greatly surprised to receive a visit from him. One of the first questions that he asked, was whether I had any more books like the one I had sold him. He said that he had been reading it, and that he was convinced that it was the Word of God,

although many of his neighbors said that it was of the devil, and that he ought not to read it.

A few weeks later, on tour, we managed to find his house. Both he and his companion wife gave us a hearty welcome. In fact, they went off almost at once to invite some of their neighbors, in order that we might have a preaching service. Several came that night, and the following night about twenty-five gathered. Both our hosts took public stand as Christians that night. From then on, how they did grow in grace! It is one of the greatest privileges of my life to have had part in the wonderful work that the Holy Ghost was doing, in those days, in the lives of these humble Quechua people. Don Eufrasio had been a drinker, a smoker, and a coca chewer (leaf from which is extracted cocain). All three of these habits went almost at once. It is the more notable that this was done without any direct instigation on our part. The zeal they both had was unbounded in the face of not a little persecution. Every one that came to their house was obliged to listen to the explanation and reading of Holy Writ.

One day, I happened to pick up the New Testament that I had, with so much difficulty, sold to him about a year before. Imagine my surprise when I found it underlined with pencil in many places, and at the tops of some pages and chapters there were subject headings. The Holy Spirit was teaching him many things directly from the Word. In the months that followed, these two became the nucleus of a small group of the Lord's children in that far-off



DON EUFRASIO PARDO
AND WIFE

district, all the others resulting directly or indirectly from the influence of the first two. Don Eufrasio is veritably an unordained elder. On one occasion he took charge of a little burying service, because there was no one else to do it. Scripture and prayer and song took place of the former heathen-Roman customs.

Don Eufrasio had been living in companionate marriage about fourteen years before his conversion. (Companionate marriage is very common in Bolivia.) But, so soon as the message had touched his soul, both he and his companion desired to regulate this marriage. As soon as they could get money enough together to pay the fees for the civil documents, they came to Aiquile and were married. They were then baptized the same day. It was a happy couple that returned to their home after that eventful day.

Don Domingo

But this is not all. This story has a sequel that is not less wonderful. In God's providence, an Indian tailor from Pocona, a village some fifty miles from Aiquile, in another direction, came into town to sell dried peaches. He was there the day of the marriage referred to above and, out of curiosity, came to see it. He also heard the beautiful message given in his own tongue by the native pastor. Without making himself known to any of us, he returned to Pocona and told his father that he did not want to be married by the priest, but he wanted to be married evangelically. This happened in May, 1931. A few months later, we moved to the Totorá District, in which district is the village of Pocona. A few weeks after our arrival, we were visited by the father of the Pocona

tailor, who came to arrange for an evangelical wedding. I told them that, if they would believe the gospel, I would be able to perform the ceremony later.

To make a long story short, we made a visit to Pocona, looked up Don Domingo, as the name of this young tailor is, and sold him a Quechua New Testament. Being of a studious nature, he began to devour the holy message ardently. Not only so, but several young fellows in town began to visit him, hearing that he was taking an interest in the gospel. He was not slow to pass on the nuggets that he had found, not only to the young fellows that came into his shop, but also to many of the Indians and Quechua-speaking people of the thickly populated valley in which he lives.

The marriage ceremony took place last week, witnessed by a large and curious multitude, and among the witnesses were a good number of Quechua people who are interested as a result of the quiet and faithful testimony of Don Domingo in these short months. It is difficult to make plain on paper the wonderful results from the sale of the first New Testament. We, God's servants, are not a little encouraged in this difficult field of Bolivia. But, certainly our weapons are mighty, as the above incidents testify. So we press on and take courage.

These Quechua Indians, of whom there are more than 500,000 in Bolivia are the descendants of the famous Incas, whose remarkable civilization previous to the coming of the Spaniards in the sixteenth century extended over nearly the whole of the Andean region. They



DOMINGO AND FAMILY. FATHER AND MOTHER
OF SAME

displayed amazing skill in art, engineering, social organization and governing, but had no system of writing. The missionaries have reduced to writing the language as now spoken in Bolivia, and the Bible Societies have published the New Testament (1922), translated chiefly by George Allan, and in 1929 the Psalms.

New Headquarters at Bangkok

THE Siam Agency rejoices in the new and attractive headquarters pictured herewith. The possibility of obtaining the place developed shortly before Secretary and Mrs. Irwin left, and they strongly advised the change. Secretary Franklin, after consulting further with a specially called gathering of missionaries

in the city which may need such facilities.

Secretary and Mrs. Franklin are taking the second floor as their home, the combined rental being to the distinct advantage of the Society and the Secretary.

The first formal opening, when missionaries and Siamese friends of the Society were invited, was held on June 25, the first day of the new government, and passed off happily. The next Saturday, an even larger number of Chinese friends came to another formal opening, and to inspect the building and enjoy a social hour. Interest in the new headquarters was marked, and Secretary Franklin reports, with much encouragement, the loyal interest of friends in the effort to make the place "stand for service and, above all, for the distribution of God's Holy Word and interesting people in that Word." One of his well-to-do Chinese friends has offered to guarantee 1,000 ticals toward the purchase of the property as a permanent headquarters of the Society, if it should wish to buy it.

A Presbyterian missionary, who was present at the opening of the new headquarters, has sent the following word: "The location and the building seem so admirably fitted for the special needs of the Bible Society and for a community center, that many of us covet its full ownership for the Society—if at all possible—rather than to be dependent upon the uncertainties of Mohammedan or

THE SIAM AGENCY'S NEW HOME
703 Sathorn Road, Bangkok

and nationals, obtained the lease, on favorable terms, of "703 Sathorn Road."

The property is near the Bangkok Christian College; and the mission headquarters of the Society for Propagating the Gospel and those of the Seventh-day Adventists, with their institutions, are close at hand. There is a well-built bungalow of brick walls and teak woodwork, the main building being about 60 feet square, with an addition in the rear 34 by 72 feet, the whole occupying a lot 120 by 300 feet. Wide verandas, so helpful and so common in houses built for the use of foreigners in tropical lands, add much to comfort and appearance. The first floor affords ample and attractive accommodations for the depository or sales-room, an office, and the stock quarters, and also for the continuance of the free reading room and library which Mr. Irwin has made popular. Mr. Franklin hopes to draw students from the neighboring schools through this free reading room and get them interested in Bible reading. There is also a room for committee meetings, which will be available for any Christian group



FRIENDS AND MISSIONARIES PRESENT AT THE OPENING

Buddhist ownership. None of us, however, presumes to suggest a financial policy for your headquarters, but I venture to think that you will welcome the expression of a bit of sentiment from the field."

Any friends of the Society visiting Bangkok

will do themselves and our representatives in Siam a good turn by calling at this new Bible House.

It Pays

HERE is encouragement and suggestion about Scripture distribution. Dr. Lacy, just returned to China, reports that the Rev. E. C. Perkins, M.D., and Mrs. Perkins are constant users of the Scriptures in connection with their large medical work at Kiukiang. Dr. Perkins, who has been building extensively for his hospital, on a visit to Shanghai saw Dr. Lacy and said: "We have been putting dollars into bricks and mortar. We must put some into Scriptures. Send me a selection of one hundred dollars' worth." From Mrs. Perkins, by request, has come this story through Secretary Aurell:

"Dr. Perkins and I have enjoyed a number of brief holidays in Japan. We cannot speak Japanese, and, of course, are unable to do any personal work for Christ in that way when we are in Japan. So, Dr. Perkins always buys Japanese individual paper-covered Gospels and, as the opportunity offers, distributes these; in that way, we have felt that we might at least be sowing some seed.

"The Gospels have been given out in shops where we make purchases, on tramcars to conductors or motormen, or interested travelers, on trains and on steamers to fellow passengers.

"One day, this summer, we were buying some things at the Sawano Silk Store, on Tor Road, Kobe, when a young man behind the counter said: 'I know where you live; I'll help you home with your bundles.' We smiled as pleasantly as possible, thinking that the young fellow mistook us for some foreign resident in Kobe. When we left the shop, he was as good as his word, and came along with us, helping us to carry the parcels. As we walked up Tor Road, he said, 'You gave me one book of the Bible once, and I read it; now I am a Christian and I belong to the Nonubeki church. I go every week to the Y. M. C. A. and study English.'

"Dr. Perkins purchased a fine leather-covered edition of the New Testament in Japanese and presented it to the young man. The first time we went to make the presentation was in the evening, and the shop people said that he was studying at the Y. M. C. A. We went the next time in the morning. He brought from upstairs his 'furushiki' in which he had carefully wrapped a hymn book and a copy of the New Testament, which, I believe, he said some pastor had given to him. The young man had a very radiant face and seemed so happy about

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, OCTOBER, 1932

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

now being a Christian. Of course, we cannot tell what other influences for good may have been involved in this change to which he referred in becoming definitely a Christian."

Note

AT first thought, the production of a translation of a Gospel or of the whole New Testament would seem to some to be an unnecessary labor in the case of tribes whose youths all use English, and for whom the future appears to be that of amalgamation with the English-speaking population that surrounds them. An illustration of the inadequacy of English Scriptures in such a situation—not only for the adults unfamiliar with English, but also for the youths who speak it freely—comes from the Rev. Rodolphe Petter, who is making a translation of the New Testament in Cheyenne.

Hearing an Indian girl pray "lead us not into temptation," he asked her if she knew what *temptation* means. She replied that she did, that it was something to be "kept from." Mr. Petter then asked her for the Cheyenne word for *temptation*; but she could not express it, although the Cheyenne language has six available words for *temptation* which are well understood and used. In such a case the Indian language really throws light upon the English meaning.

Mr. Petter writes of the thankfulness of the Christian Indians who have the Word of God in their own language for this very reason. The Gospels and Acts have been published for two years, and another two years or less should see the completion of the entire New Testament.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of———.

If real estate is given, for the last three words above, "the sum of," substitute the words "the following property, to wit."

CASH RECEIPTS IN AUGUST, 1932

LEGACIES

Croy, Eugenia Sage, Buffalo, N. Y.	\$500 00
Decker, Catherine E., Middleburg, N. Y.	500 00
Ewing, Jane, Woodbine, Iowa	899 10
Greer, George, New Castle, Pa.	100 00
Herr, Elizabeth, Eufaula, Okla.	4,000 00
Muir, Allison Moffat, New York, N. Y.	995 00
	<u>\$6,994 10</u>

HOME AGENCIES

Atlantic	\$1,617 73
Central	1,703 42
Colored	1,871 07
Eastern	1,307 57
National Capital	117 49
Northwestern	1,983 00
Pacific	1,409 36
South Atlantic	926 98
Southwestern	855 41
Western	602 30
	<u>\$12,394 33</u>

Auxiliary Society Book Account	\$1,300 98
Home Agencies	12,394 33
Returns from Scriptures Donated	15 78
	<u>\$47,018 89</u>

MISCELLANEOUS

Annuity Gifts Invested—	
Principal	\$10 00
Bible House Rentals	6,475 86
Bible Society Record	2 00
Funds for Transmission ..	29 11
Gifts for Distribution to Blind:	
From Churches .. \$9 76	
From Individuals 267 00	
	<u>276 76</u>
Gifts from Churches	3,744 16
Gifts from Individuals	5,827 00
Income from Annuity Investments	91 39
Income from Available Investments	356 58
Income from Special Annuity Investments	241 75
Income from Trust Funds ..	30 00
Legacy Equalization Fund Income	43 20
Sales to the Trade	126 49
Sundry	44 47
United States Trust Co. from Investments	31,288 75
Wragg, Rev. J. P. and J. E., Trust Funds Invested	60 00
	<u>\$48,647 52</u>
Total Receipts	<u>\$95,666 41</u>

ANNUITY GIFTS

Amount received during the month	\$26,103 70
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AUXILIARY SOCIETIES

	Received on Donation Account	on Book Account
Buffalo City and Erie Co., N. Y.	\$665 42	
Dutchess Co., N. Y.	13 88	
Massachusetts	500 00	
New York, N. Y.	\$10 00	86 46
St. Louis, Mo.		1 22
Tirzah, N. C.	150 00	34 00
Waxhaw, Shilo, N. C.	50 00	
	<u>\$1,300 98</u>	<u>210 00</u>
Donation Account ..	—	210 00
	<u>\$1,510 98</u>	

Included in Home Agencies' Receipts

Donations from Auxiliary Bible Societies:	
Gettysburg, Pa.	\$150 00
Pennsylvania	341 42
Gifts from Churches	137 57
Gifts from Individuals	110 50
	<u>\$739 49</u>

RETURNS FROM SCRIPTURES DONATED

Bible Society of France	\$3 48
National Missions, Presbyterian Church	12 30
	<u>\$15 78</u>

RECAPITULATION

Legacies	\$6,994 10
Annuity Gifts	26,103 70
Auxiliary Society Donation Account	210 00

CASH STATEMENT FOR AUGUST, 1932

GENERAL CASH STATEMENT

RECEIPTS

Balance from July, 1932	\$36,892 23
From Home Agencies	12,394 33
Sales to Auxiliary Bible Societies	1,300 98
Sales to the Trade	126 49
BIBLE SOCIETY RECORD	2 00
Bible House Rentals	6,475 86
Gifts from Auxiliaries	210 00
Gifts from Churches	3,744 16
Gifts from Individuals	5,827 00
Gifts for Distribution to Blind	276 76
Annuity Gifts	26,103 70
Legacies	6,994 10
Income from Trust Funds	30 00
Income from Available Investments	356 58
Annuity Gifts Invested—Principal	10 00
Wragg, Rev. and Mrs. J. P. Fund Invested ..	60 00
United States Trust Co. from Investments ..	31,288 75
Legacy Equalization Fund Income	43 20
Funds received for Transmission	29 11
Income from Special Annuity Investments	241 75
Sundry	44 47
Income from Annuity Investments	91 39
Returns from Scriptures Donated	15 78
	<u>\$132,559 64</u>

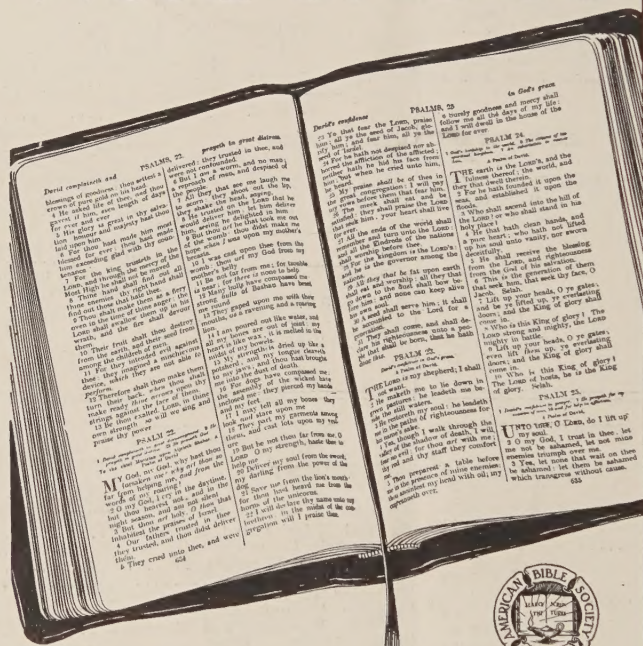
DISBURSEMENTS

General Salaries and Expenses	\$3,927 64
Treasurer's Office—Salaries and Expenses ..	1,021 35
Bible House Expenses	3,305 57
Appeals	229 00
Diffusion of Information	1,552 48
Annuity Account Invested	1,844 81
Annuity Payments and Expenses	19,827 71
BIBLE SOCIETY RECORD	145 19
Blind Fund—Salaries and Expenses	95 00
Cash reserved for Publication Department ..	15,000 00
Home Agencies' Salaries and Appropriations ..	10,259 11
Funds received for Transmission	236 36
Trust Funds Invested, Expenses	45 00
Miscellaneous Home Appropriation	540 61
Miscellaneous Foreign Appropriations	20,923 67
Church Budget Costs	159 69
Library	76 42
Pensions Paid	1,074 74
Income from Trust Funds	689 82
Payments to Beneficiaries	239 75
For Building Tokyo, Japan, Bible House	5,000 00
Translation and Revision	73 00
New Accounting System, Expenses	30 00
For Building Rio de Janeiro Bible House	2,609 06
Sundries	5 84
Balance to September, 1932	43,647 82
	<u>\$132,559 64</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from July, 1932	\$4,342 51	Publication Department	\$8,374 94
Transferred from General Cash	15,008 38	Balance to September, 1932	10,975 95
	<u>\$19,350 89</u>		<u>\$19,350 89</u>
Total Cash Balance	\$54,623 77		

Words of Praise for a Plan that distributes the Word of God



"The attractive yield pleases us for we are people of limited means."

"I prefer American Bible Society bonds before many others, first and foremost because they are an investment for eternity."

"My wife and I are pleased that our gift will ultimately aid a great missionary agency. We like your promptness in remittance."

"The satisfaction that I can help to aid the Gospel message and that the work will continue perhaps long after I have gone gives me pleasure."

"One attractive feature of your annuity bond agreement is that it pays a good substantial income to the Annuitant as long as he lives; and pays it promptly."

"The thing most gratifying to me is the knowledge that after I am gone my money will still be at work. That is, it means permanency of Gospel Proclamation."

"I am now past seventy-one, and have money invested in other ways that give me trouble and anxiety; but the income from your annuity bond agreement comes as regularly as the seasons."

"I have a real joy in the thought that I can have a share in the truly wonderful work the Bible Society is doing for the whole world. I consider this is the best investment I have ever made."

"To my mind your Annuity Bonds have many attractive features but I am especially pleased that my gift will aid in a great missionary work, and that when I am gone there will be no cost of administration, no inheritance tax, no wrangling of heirs."

"Your Annuity Bonds seem to me eating the cake and having it too; high present income, no tax on it as I am not in the income tax class now, and the assurance that when I go, the money is already in the hands of the Society that I have known and loved so long, for the best work in the world."

AMERICAN BIBLE SOCIETY The Bible House Astor Place, New York, N. Y.

Gentlemen: I would like to learn about the plan which assures as high as 9% according to age. Please send me without obligation on my part your booklet No. 62D, entitled "A Gift That Lives".

MINIMUM OF
4%
AND
AS HIGH AS
9%
ACCORDING
TO AGE

Name.....

Address.....

